

ried out in Ch'in. Largely because of them, Ch'in attained to the efficiency which enabled her to master her neighbors. It is not strange that, victorious, Ch'in sought to apply them to the entire Empire. While Ch'in's power was short-lived, the system then introduced, although not preserved *in toto*, made an indelible impression. As practised in Ch'in, Legalism meant ruth- less power, cruelty and faith-breaking in war, and keeping the populace in subjection.

Finally, according to one early Chinese classification, we have a school of eclectics which in the fourth century B.C. sought to combine the best from all the others, a school of agricultural writers (somewhat anarchistic), another of diplomacy (whose chief works are lost), and still another whose name may be translated as that of the novelists (dealing in fanciful accounts of history and geography). None, however, compared in importance with the major schools.

These, then, were the main trends of thought which make of the later years of the Chou dynasty the great creative period of the Chinese mind. Not until our own day were the Chinese to exhibit again such freedom in speculation and never again have - they displayed so much originality.

SUMMARY

Throughout much of this chapter the note of uncertainty has been sounded. Many of the facts of the centuries covered in it, particularly of the earlier ones, are still undetermined. Others, once accepted by orthodox Chinese historians, are vigorously chal- lenged. To-day both Chinese and foreign scholars are devoting much attention to the pre-Ch'in era. Disagreement and warm debate are still the order of the day and many conclusions must

be tentative. It seems clear, however, that during these millenniums later Chinese civilization was largely determined. For the major proportion of their social and ethical ideals and for many of their institutions and customs succeeding generations looked for sanction to the China of the years before the Ch'in.

This culture, so rich and vigorous, had its original seat in the North China plain and the valley of the Wei. It did not remain there, however, but spread to the outlying districts, only partly Chinese in blood, where were those great states in whose hands